



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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VOL. XIX

## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

*From the Missionary Herald for May.*  
SINGAPORE.

*Journal of Mr. Tracy during the month of August, 1834.*

At p. 310, of the last volume, it was mentioned that an extensive printing establishment at Singapore, formerly under the direction of the London Missionary Society, had been purchased for the Board, and that the Rev. Ira Tracy, then at Canton, had been instructed to remove to Singapore, commence a station there, and temporarily take the superintendence of the press. He arrived there on the 24th of July, 1834. Singapore is situated on a small island near the southeastern extremity of the peninsula of Malacca. It is subject to the British government, is a free port, and has a favorable climate. It is frequented by vessels from almost every port of southern Asia, from Bombay to the eastern extremity of China as well as from the numberless islands in those seas; amounting to 1,500 native vessel in a year. On this account it probably affords better facilities than any other port for circulating books and tracts along the whole coast of southeastern Asia and the islands of the Indian Archipelago. The Island of Singapore is about twenty-five miles long, by twelve broad. The town contains a mixed population of about 25,000, speaking not less than twenty or thirty different languages. Eight or ten thousand are Chinese.

Aug. 2, 1834.—Arrived here on the 24th ult. In consequence of an unexpected delay of nearly three weeks in China, at Lintin and Macao, and a long passage of forty-seven days, I failed of meeting brothers Robinson and Johnson, who had sailed for Siam two or three weeks before. Found kind, obliging friends in J. H. Moor and J. Balistier, Esqs., with the former of whom I took up my lodgings for a few days. For the purpose of acquiring the language more speedily, I soon resolved to obtain a residence in a Chinese family; but hitherto my efforts have been unsuccessful.

This evening I succeeded in commencing my work. I took a parcel of tracts and of the gospel of Luke, and went with my teacher, who understands English and acts as interpreter for me, and began to distribute them in the first Chinese shops I came to. Many had

seen the tracts, but few the gospel. Both were received with gladness by almost every man to whom they were offered. It was not indeed, judging from their actions and countenances, and the few words I could understand of their language, that deep and serious gladness with which the devoted Christian receives this bread of life; but more like the joy of children at the reception of gifts that they like. We soon disposed of our whole bundle among such persons. They seemed glad that another missionary had come to distribute books and live among them. Only one individual, an aged man, manifested dislike. I called him friend, and wished him good bye immediately.

3. Sabbath. Went with my teacher to a remote part of the town early in the morning, and distributed another bundle of books. Met with the same welcome reception as last evening.

At church was pleased to see a Malay and his family of little children seated with the worshippers of God, thus early teaching them to act as Christians. In the afternoon my teacher called at my request, and I inquired into his history and designs. He was educated at Malacca, in the Anglo-Chinese College; speaks better English than any other Chinese I have ever seen; and has considerable knowledge of the gospel, and of various countries which he has visited. He might be very useful, if his heart were filled with love to God and man. I urged him to resolve to-day on making the salvation of his own soul and doing good to his countrymen, the object of his life. He had spent most of the day in reading Leang Afa's account of his conversion and subsequent life, by which he seemed to be affected in some degree; and he appeared to feel the solemn import of the resolutions which I urged upon him to form.

6. Rain in the morning prevented my going out. Removed to my new abode. I shall now be among the Chinese all day; shall eat with them in their style; and hope thus to make more rapid progress in learning, not only their language, but also their manners, habits of thinking and feeling, and their whole character. The sacrifice of feeling and comfort may be something; but not much in comparison with his who became the "friend of publicans and sinners" for the sake of doing them good. My evening and nights I shall spend in a more healthy and pleasant situation.

11. Few Chinese called. One came for a book he had seen a day or two since; said they all rejoice at my coming, and in hope of a school being opened. On this point they are quite urgent; but

circumstances seem to require a little delay in complying with their wishes.

12. Went early to the book depository to procure books for distribution, and took occasion to ascertain what books it contained; found and counted about thirty different works. Some of these are indeed only sheet tracts, but others consist of two or three volumes. Add to these the entire Bible, and many other books published by Dr. Morrison, Mr. Medhurst, Mr. Gutzlaff, and others, it would seem that books enough have been writted, if they were but read and obeyed, to fill all China with light and holiness.—After spending the day with my teacher, went out at evening to distribute books. Well received as usual. In one case met individuals who seemed not to care for any of these things; found that I could make a few sentences of Chinese intelligible to those I met, and could thus begin to convey religious instruction to them *vis voce*.

19. A great festival among the Chinese, on which they burn paper cloth to the diseased friends, and present them offerings of a great variety of articles of food, etc. They end the day with feasting and drunkenness: for as one of them told me to day, "they must get drunk once a year."—I walked out three times to see what was passing, each time taking a parcel of books under my arm. I offered them only to two individuals, choosing rather that they should ask for them, if they wished to read them. I had about thirty applicants—some persons saw me giving them to others who had stopped me to ask for them, others came running after me to obtain them, as I walked along the street.

20. Was grieved exceedingly to-day at learning that my teacher, who has enjoyed many advantages for improvement in knowledge and religion, has been led a willing captive in the way of vice and ruin. Oh for the Spirit to sanctify the hearts of these wretched, wicked men.

24. Preached again in the chapel. At three, P. M. went to my Chinese room to seek opportunities to declare the glad news of salvation, and had the satisfaction of speaking with two or three who said they had never heard of the Saviour, and telling them something of his love to us inducing him to suffer for us. Gave them a few books.

28. A man who called yesterday or day before, and received a book or two, came again to-day, and said he and several friends had been reading the books, and wished for more. I conversed with him a little and gave him more books. In about two hours he returned again, with two friends, saying that on going home his friends each seized a book and began to read it and he had none left for himself. After a little conversation he inquired respecting prayer on which I pointed him to the Lord's prayer in Matthew 6th. When he had heard it read, he said he would come to-morrow and learn more about it, expressing a wish to come every day and learn respecting these things. On these men going away, my mind was agitated with a variety of emotions. I raised my eyes and my hands to heaven and I thanked God for this my first opportunity to teach a heathen, who seemed desirous of learning the truth as it is in Jesus. But I felt and still feel conscious that I am not only unworthy, but unfit and unprepared, to guide souls to the Saviour. I want faith to wrestle

with God in prayer for them; I want wisdom to guide me in directing their thoughts in the way best adapted to bring them speedily to a knowledge of salvation by the cross of Christ.

Being prevented from going out to distribute books by their calling, I sat down to converse a little with my teacher. He knows his sinfulness and danger; but is like many in Christian countries, in the bondage of sin; thinking he desires deliverance, but ignorant of the way to obtain it. I urged immediate surrender of himself to Christ, for life or death, but encouraged confident trust of pardon and salvation.

31. Preached again of the example of Christ in doing good; had considerable freedom and pleasure. Went to my house at 4 P. M., earnestly wishing to speak with these poor heathen respecting their souls, the Saviour, and heaven. But none came, although several promised to do so. Talking with my teacher and boy. The latter refused to burn incense to-day, when desired by his father to do it. On my asking the reason of his refusal, he said he used to do it, but now he has heard a little from me about God, and thinks it very improper. But he has, I fear, no seriousness—no conviction of sin. My heart sinks within me—it aches when I remember how long books have been distributed here by missionaries, and see no good effect resulting from what they have done. Perhaps, however, there may be some good in the general impression made on the minds of the people respecting Christianity; but no souls have been converted, so far as I know; no, not one. They are all going on in the way of death: and where—how—shall I apply my hand to stay their fatal progress? At Malacca, also, where able men and fluent speakers of the language have labored nearly twenty years, scarce two or three have been converted. One thing is wanting in this mission: it is the powerful impulse of the Holy Spirit, as experienced in American revivals. Oh may Christians plead for this in behalf of China—great, but perishing China. I am sometimes half resolved to give up every other employment, and give myself to fasting and prayer to God for this gift till I obtain it.

#### HARDSHIPS OF MISSIONARIES.

Letter from Rev. Justin Perkins, dated Tabreez, Sept. 19, 1834, communicated for the Boston Recorder.

In my letter to Professor W., I mentioned the fact, that we were detained some time, at Erzeroom, in consequence of late Kurdish hostilities on the road; and that we were expecting to proceed, in the rear of the Pasha's army, on his expedition against the Gellaleez. With this intention, we left Erzeroom, July 15, and, proceeding twenty miles, to Hassan Colleh, we overtook the army. But I found that the Pasha had halted there with the design of augmenting his troops, under the apprehension that his foes—the Kurds—were then much more than a match for him. And the prospect was, that it would be several months before the road would be cleared of tribes of robbers. We therefore concluded to turn off, and take a circuitous route, thro' the Russian Provinces of Georgia.

Four days' ride carried us to Gumry, the Russian frontier town, 150 miles northeast of Erzeroom. At Gumry we were obliged to perform 14 days' quarantine; and our situation there was far from comfortable. We were located in a hollow, on the bank of a small

muddy brook. Six or eight dozen of geese thronged us on every side—flies, like the swarms of Egypt, came into our tent, to devour ourselves and our provisions—sand from the surrounding sun-burnt hills was drifted upon us on every breeze, and a stench from animals that had died on the quarantine ground, and their carcasses left unburied, annoyed us well nigh to suffocation. With provisions, too, we were but miserably furnished. Often we were unable to procure a morsel until afternoon; and, in one or two instances, we could obtain nothing during the day. And when provisions came, it was the most wretched in kind—if milk, it was sour; and if eggs they were often spoiled. At the close of quarantine, our boxes were carried to the custom-house for inspection. They were every one torn open and to pieces, even; and their contents, the smallest not excepted, were all taken out, strown about, and sported with by rude Vandals, and we were thus detained two or three days longer. At last, all our effects, save our wearing apparel and articles for the road, were ordered to be carried back into Turkey; being, they said, European goods, which were not permitted to be brought into Russia. The prohibited boxes contained my medicine chest, my private library, two portable writing desks, a small box of tools, and 100 New Testament, English, Persian, and Syrian, from the British and Foreign Bible Society. Neither entreaty nor remonstrance would avail any thing. And we were obliged to proceed on our way to Persia, with half our horses unloaded; their loads being thus left behind, to be carried back to Erzeroom.

From Gumry, we proceeded to Elrivan, and thence to Nakchevan. On this section of our route, particularly, we noticed many objects of hallowed recollection. We passed directly under the base of the lofty, hoary Arrarat. The river Arras—ancient Araxes, only rolled between us and the mountain. The surrounding region, and indeed, the same is the fact with every region over which we have passed, is one of great geological interest. But on this point I have not time to detail. I can only say, that scarcely a day passed on our journey, when I did not feel a kind of painful regret, that Prof. H. could not participate in the geological entertainment, which a glance only at the surface, as we rode along, afforded us.

Twenty miles south of Nakchevan, we came again to the Arras, which forms the southern boundary of Georgia, where the river is crossed to enter Persia. There, on the Russian bank, we were arrested and put under guard, on quarantine ground. I read a roll of passports, as long as your arm, American, Turkish and Russian. They had all been examined and pronounced satisfactory, by the authorities of every large town on our route in the country. But here they were pronounced insufficient to allow us to cross the boundary; and were all taken from us with the pretext of sending them back to Erivan, for the purpose of procuring a new one, by virtue of which we might be permitted to proceed, while the Erivan Government's own signature already stood fair upon the back of every one of those passports.

We now found ourselves, both virtually and really, on quarantine ground; and in a situation, inconceivably more uncomfortable than the one we had encountered on the other frontier. We were upon a great plain, as barren as a desert; we could not find a single patch of grass large enough, on which to pitch our tent. A boisterous wind sucked through between the mountains, up the course of the Arras, from the Caspian Sea, incessantly; by day as scorching as blasts from a furnace, and at all times, sifting clouds of sand, through every seam in our tent, like flour in a grist-mill. There was no village within four miles, from which we could procure a morsel of provision or refreshment, and neither we nor our servant were allowed to leave the quaran-

tine ground, for the purpose of obtaining any thing from that distance. Our only expedient to save ourselves from actual starvation, was, to hire the boatman, who lived on the opposite bank of the river, to go into Persia, about four miles, and bring us provision. We were thus able to procure bread and fruit, once in two or three days. A few dirty soldiers alternately marched about our tent, with shouldered muskets, as though exulting over captives. We had been promised, that a courier should be immediately despatched with our passports to Erivan, and a return secured within three days.—But, instead of three, we were kept in that unhappy predicament seven days; and might have been compelled to lie there until this time, had not help been obtained from Tabreez.

I had embraced the first opportunity of sending a letter to Sir John Campbell, the English ambassador here, in which I briefly stated our circumstances. He put my letter immediately into the hands of the Russian ambassador, who, forthwith, despatched a letter to the officer who had arrested us, directing him to detain us not a moment longer.

The English ambassador, in addition to his efforts to secure our immediate release, kindly sent us many important facilities for our journey: a Taktrawan, a very comfortable vehicle for ladies, slung upon mules—and tea, sugar, biscuit, &c. supposing our supply of these articles might all have been exhausted by our long detention in Russia. This aid all reached us near the Arras, a distance of one hundred miles from Tabreez, in the short space of three days after my letter was forwarded. The Taktrawan was particularly timely. Mrs. P. had rode 800 miles, very comfortably on horseback; but she was, by that time, quite glad to change her saddle for a more easy method of conveyance.

The second day after we left the Arras, we were met by an English gentleman from Tabreez, who proved to be Dr. Riach, physician of the English embassy, with whom I had become acquainted at Constantinople, on his way to Persia. Being informed of our condition, on the banks of the Arras, he had procured a Russian passport, and advanced thus far, with the determination of entering the country and remaining with us, in case he should not find us liberated; or of accompanying us on the road, if he should meet us, that he might aid us and administer medical assistance, in case of sickness.

We reached Tabreez, not till August 23, nearly six weeks after we left Erzeroom, having enjoyed good health, all the time until the last day but one, when Mrs. P. was taken quite unwell. A medical prescription from Dr. R. soon relieved her.

Aug. 26. Just three days after we reached Tabreez, Mrs. P. was confined, and gave birth to a daughter.—She was immediately taken with severe vomiting, which continued incessantly, for three hours, and brought up vast quantities of bile. The vomiting reduced her very low, and was followed by repeated spasms, the severest I ever saw, and apparently sufficient to shake the frame in pieces. During these spasms, three English physicians were present, viz. Dr. Riach, Mrs. P.'s regular attendant, Dr. Griffiths, surgeon of the English military detachment, and Dr. McNeil, formerly practicing physician but now diplomatic assistant. All manifested the most distressing solicitude, and tenderly, yet frankly told me, they could see but the slightest prospect of Mrs. P.'s recovery. It appeared that each spasm would carry her away.

I need not attempt to describe the feelings with which I now stood by the bed-side of my dearest earthly friend. A stranger, in a strange land, only the third day after the trials of our toilsome journey were ended. She, to all human appearance, passing "through the dark valley of the shadow of death," and for me, only the dreary prospect of being left a solitary pilgrim, in this dark and distant land.



But, though no American friend was near in this trying extremity to afford me relief, or console my sinking spirits; a merciful God had not left me without friends. Parents and brothers could not have been more unwearied in their solicitude and kind services, than were the English residents. Mrs. Nisbit, a pious English lady, took home our infant on the day of its birth, and relieved me from all care respecting it. The ambassador sent to me repeatedly, saying, "My house is open to you; I beg you spare nothing that I have, which can in any way relieve or comfort yourself or Mrs. Perkins." Dr. Riach remained constantly by Mrs. P.'s bed-side for five days and nights, and the other physicians called often, to aid and console us.

Through the mercy of a covenant keeping God, I am now greatly relieved and comforted. Mrs. P. gradually revived and recovered strength, though she lay quite insensible, four or five days. She is now comfortable, and the child is doing well.

### Miscellaneous.

*From the Vermont Chronicle.*

#### CLERICAL MEDITATIONS.

My friend and fellow-laborer, P., is distressed at the fact that no revival exists in his parish, nor in those around him, and I deeply sympathize with him, in view of the state of the people under my immediate charge. The stated course of religious duties and observances and charitable contributions, does not satisfy him nor me, while the great work of the conversion of souls seems to have ceased in our congregations. \*We both are just upon the inquiry, "What shall be done to promote a revival of pure religion?"

Conferring together on this momentous subject, our minds are found in somewhat different attitudes. He looks at the absence of excited, and intensely interested feeling, among his people, and casts about for some new impressive human instrumentality, which will promise to produce it, as his own appears insufficient for this purpose. For myself, while aware of the inferior adaptability of my pastoral labors in all their parts, compared with his, to produce high-wrought and general feeling on the subject of religion, my mind recurs more especially, to the necessity of the efficacious influence of the Holy Spirit, in reviving his own work, and my confidence in the paramount importance, value and sufficiency of stated, assiduous, pastoral labors, so far as instrumentality is concerned, is not at all diminished. These I view as holding such a rank as never to be put in a place subordinate to any other instrumentality, without deviating dangerously from evangelical order. Here I would inquire, whether this be self-exaltation, in me, and jealousy of my own personal honor, or as I have all along supposed, a just regard to the peculiar province of the pastoral office, as instituted by the Great Head of the Church? If pride dictates this sentiment, it must shed darkness on my prospects, and that of the church of my charge, in regard to the infinite blessing of a revival, which I profess most ardently to seek and desire. I would heed the apostolic injunction for each to esteem others better than themselves. My consciousness, however, does not indicate pride to be the source of this sentiment, but such reasons are presented to my understanding, as constrain to me its adoption. In fulfilling my ministry, which I have received from Christ, in preaching the word, and in watching for souls, I am doing that work which God has assigned me and my brethren, for the edification of the church, and the conversion of sinners, and which he has been wont to bless to this end. Do I then unduly magnify the office of myself, and of my brother P., when I say to him, "We need not look for additional and extraneous instrumentality, and wait

and seek for its supervening influence, in order to hope for that which is the object of our united prayer, a precious, a glorious, a long-continued revival of religion? If we preach the preaching which our Lord bids us—if we go forth weeping, bearing precious seed, we may look for harvest, when we shall come again, with rejoicing, bringing our sheaves with us."

Still, I am very liable to appear to my brother P. to be destitute of a revival spirit, because I speak of our stated course of labors, and of strenuous efforts to bring our churches forward to every good work, to exert a combined influence in removing intemperance, profanation of the Sabbath, and other alarming public evils, so offensive to God, and grieving to his Spirit, because I represent these, and efficient co-operation in the benevolent enterprises of the day, as being the proper, the grand instrumentality, adapted to bring in and continue the blessings of a revival. These objects, he says, are to be attended to as matters of course, and he sustains and advocates them, with all his heart; but some distinct, extraordinary course of labors; some means and measures that are new in distinction from the stated labors of pastors; something that will awaken and gratify curiosity, and by some unwonted appliance to the moral sensibilities of men will win and rivet attention, and stand before the public mind with great boldness and notoriety—something of this nature in his view is indispensable, or nothing is done specifically adapted to promote a revival.

Now my brother and I seek and pray for the same thing, as we suppose, and differ only as to means and measures, in connection with which we look for the blessing to come. Yet while we may wish to account our difference of opinion on this subject to be harmless and unimportant, I find it leads to widely different practical results, if we each act as pastors, in our own way only, to promote a revival, and the conversion and salvation of souls. In my pulpit labors, in my visits, in my lectures, church, and other prayer-meetings, &c. &c., I think I am sincerely seeking, and working even, for a revival. *Hard working*, my brother thinks necessary, and so do I; but this work, in his view, must be of an extraordinary, not of a common character,—something which in its novelty and commanding character, carries along with it, according to his estimate, an overwhelming moral impetus. Fear forces itself upon me, that this dear fellow laborer has virtually come, though insensibly to himself, to transfer his dependence from the Holy Spirit, to an arm of flesh. Is this an uncharitable fear? If we magnify any human instrumentality, of a peculiar cast, so as to place a peculiar, exclusive reliance upon it, in derogation of the common long-tried means of God's own appointment, and so as actually to forget, that pure revivals evermore exalt God and humble man, so that no flesh may glory in his sight, do we not err, do we not overlook and degrade the blessed Spirit's agency, by whom the love of God is shed abroad in every regenerate heart? Is this blessed agent restricted in his regenerating work to any novel and imposing moral exhibition, and confined to the places and seasons, where it is occasionally made? Then indeed must I, and all my brother pastors, in the absence of such accessory and imposing instrumentality, toil on with sad and despairing hearts; for the Holy Spirit is not to be expected, nor the conversion of sinners, till we can bring in the favored and efficacious laborer to till the several spiritual fields which the great husbandman has assigned to us.—Promises which legitimately lead to conclusions so disheartening, should surely be thoroughly examined: and my brother P., a man of candor, and who would greatly deplore that evil should befall the dear churches of our charge, for which our Lord so freely poured forth his blood, I hope yet to persuade to canvass them with a more scrutinizing eye, and peradventure to relinquish them. Then the Lord grant that we

and our brethren may not stand waiting for human help, or saying, "there are yet three months and then cometh the harvest," but casting our eyes upon our fields, behold them white already to the harvest, and every man thrust in his sickle, and fill his bosom with the golden sheaves. Then together we will sing,

The man that in his furrow'd field  
His scatter'd seed with sadness leaves,  
Will shout to see the harvest yield  
A welcome load of joyful sheaves.

ARCHIPPUS.

From the Commercial Advertiser.

### THE LITTLE RED BOOK.

"We left Hoboken in a sleigh with twelve passengers, for Albany. Among them was a young woman about seventeen, who, having spent the winter near the city, was returning to her friends in the west. She was under the protection of a young man, who, from his polite, though cool attentions, I thought must have been nearer related than a *cousin*. Had she been at the ball, the papers would have said she was a very interesting young lady; but as I don't quite understand the phrase in this connection, it is as well to say, at once, she was a handsome young woman. Most of this day's journey, there sat on her right hand a respectable farmer from Ohio—a man of sound principles, and who, from his observations, must have seen much of men and their manners: he appeared to be about fifty. On her left, sat a young man about twenty-two, in the vigor of life and health, and whiskered to the mouth and eyes (observe, this was not her protector.) Our farmer, in answer to a question by one of the passengers, when speaking of the inhabitants of the new settlements, observed,—Wherever there was a church and a stated minister, the people, for five or six miles round, were more orderly, sober, and circumspect, than were those who did not enjoy this privilege. This observation drew forth the wrath, the tongue, and the eloquence of our young hero of the whiskers; he had been to college, and was studying some learned profession; he spoke long and loud about priestcraft, and witchcraft; said the laws of Lycurgus were better than the laws of Moses; he said the stories about hell and the devil were only invented to scare the ignorant, and that death at the worst, was only a leap in the dark—but ah! this leap in the dark. We little thought we were so near the precipice, and that in a few minutes our courage would be put to the test. It had rained for the last twelve hours; the sleighing got bad; the horses were sinking to the knees, and the driver said he would take to the river. We thought he was in jest; but finding him turning in that direction, the passengers one and all, remonstrated, but to no effect. At every stopping place, while the horses drank water, the driver drank rum. He was now at the point of high pressure, that he declared he feared neither death nor the devil. The scene took place between Newburgh and Catskill. The ice, we knew, was strong enough to have borne a hundred sleighs; but the rain had run from the frozen hills on each side, and the ice was now covered to the depth of at least two feet of water; the wind was fresh and the waves rolled, as if no ice was under. Our apprehension arose from the danger of our getting into *air holes* which could not be seen, as all now appeared but one sheet of water. At this juncture, the rain ceased,

and snow began to fall in broad flakes, so thick and so fast, that the driver could hardly see the head of his leaders; and to add to our fears, the banks were so steep, we could not effect a landing for nearly one mile ahead. I looked at our farmer; I thought as he had traveled the length and breadth of the land, he must have encountered dangers by field and by flood; his eye was uneasy, startled, and twinkling with something like fear. I asked him what he thought. He thought it was both unsafe and imprudent. I looked at the young woman. She was pale, thoughtful and serious, but spoke not. On her lap she carried a small willow basket, the lids opening to each side of the handle. While I was observing the effects of fear on her countenance, she took from her basket a *little red book*. She opened the book, turned a few leaves, lifted her eyes, and read for a minute. As she shut and replaced the book in the basket, she turned her face towards the heavens; she closed her eyes, and her lips moved. As she opened her eyes, the hue of fear, which for a few moments blanched her rosy cheeks, passed away like the shadow of a showery morning. During the remainder of our perilous ride, she sat composed, but spoke not. I looked at the whiskered young man: he trembled in every limb; ten minutes before, he looked fierce enough, and stout enough, to have crossed the bridge of Lodi, on the right hand of Bonaparte. He now sat in dismay.—*This leap in the dark* took him by surprise; he was like one without hope: while she placed her tender foot firmly on the Rock of ages, and with her hand she took a grasp firmly on the skies, then bade the waves roll—nor feared their idle whirl.

At this juncture a passenger crept through the green baize covering, and sat with the driver.—What unanswerable arguments he used, I know not, but in five minutes the driver and horses returned to the earth, from whence they had lately sprung.

We stopped at the village of ——— to dine. I asked Miss C—— for a sight of the little red book she carried in her basket. Its title was *Daily Food for Christians*—being a scripture promise, &c. for every day in the year. I asked what text seemed to please her so much while we were sleighing on the water. The text for that day was, Psalm 125, and 2d verse—to this she pointed. Next day we parted in Albany, and have not met since."

Yours,

A: B.

### MARRIAGE.

"Married, in the Presbyterian Church, Cherry Valley, on the evening of the 6th inst., by the Rev. Mr. Lockhead, ASAHEL GRANT, M. D. of Utica, N. Y. to Miss JUDITH S. CAMPBELL, adopted daughter of the Hon. William Campbell, Surveyor General.

"Doctor and Mrs. Grant are, we understand, about to sail from Boston to Constantinople, as missionaries, destined for the city of Oormiah, in Persia, where they expect to join the Rev. Mr. Perkins and wife, already in that country.

"Their route from Constantinople will be first to Trebizond on the Black Sea, and then by land by Erzeroom and Tabreez to Oormiah.

"This mission is to the Nestorians, a Christian sect that originated in the fifth century, somewhat numerous, and who have preserved in refusing to connect themselves with the Church of Rome. One

Perkins a cordial reception, and if the mission succeed in establishing schools and seminaries of science as it is believed it will, in one of the provinces of Persia, much good is anticipated from it by the Christian public.

"The marriage was solemnized with appropriate religious exercises, and several addresses made, which were stirring appeals to the friends of the missionary cause."

#### FOREIGN CONSPIRACY AGAINST THE UNITED STATES.

The little volume containing the numbers of Brutus, originally published in this paper, warning the people of the United States of a serious foreign conspiracy against their liberties, has passed to a second edition. The new edition contains a preface by the author, in which he supports this charge against Austria by evidence which we think will be startling. We at first thought the term "Conspiracy" too strong, but after perusing this preface, we confess that we think the author has proved his point. That our readers may judge for themselves, however, we will extract that part of the preface which is most convincing to our minds.

"In the year 1828 the celebrated Frederick Schlegel, one of the most distinguished literary men of Europe, delivered lectures at Vienna on the Philosophy of History, (which have not been translated into English,) a great object of which is to show the mutual support which Popery and Monarchy derive from each other. He commends the two systems in connexion as deserving of universal reception. He attempts to prove that sciences, and arts, and all the pursuits of man as an intellectual being, are best promoted under this perfect system of church and state; a Pope at the Head of the former; an Emperor at the head of the latter. He contrasts with this, the system of Protestantism; represents Protestantism as the enemy of good government, as the ally of Republicanism, as the parent of the distresses of Europe, as the cause of all the disorders with which legitimate governments are afflicted. In the close of lecture 17th, vol. ii. p. 186, he thus speaks of this country: "*The TRUE NURSERY of all these destructive principles; the REVOLUTIONARY SCHOOL for France and the rest of Europe has been NORTH AMERICA. Thence the evil has spread over many other lands, either by natural contagion, or by arbitrary communication.*"

Let it be remembered that it was in Vienna, in 1828, where opinions so flattering to the pride of legitimacy were publicly preached by one of the first scholars of the age, where the United States was held up to the execration of his Austrian auditors as the "*nursery of destructive principles,*" as the "*revolutionary school for Europe,*" as in truth, the great central fire which threatened the rest of the world, and which must be put out, ere European governments could rest in safety. Let it then also be borne in mind that it was in Vienna in 1829, immediately after these opinions were promulgated, while the influence of Schlegel's eloquent appeals was still fresh, that the *St. Leopold Foundation* was set on foot for the purpose [to use the language of its own reports] "*of promoting the greater activity of Catholic missions in the United States.*"

Here then we have doctrines advanced in Austria, that *Monarchy* and *Popery* mutually sustain each other, that *Republicanism* and *Protestantism* also mutually sustain each other, and that the great nursery of this hated Republicanism is these United States; and immediately consequent on the promulgation of these opinions, a great Society is formed, with the Emperor of Austria for its patron, the counsellor of State, Prince Metternich, its grand manager, and all the officers of State, the zealous promoters of the design, and engaged in the instant vigorous diffusion of Popery, in this country. Now what is the intention of Austria in spreading in this country Popery, the natural ally of Monarchical government? With the facts of the case before them, the people will not be slow in forming their judgment of the nature of this ostensibly religious enterprise, and whether the term *conspiracy* is too strong to apply to this insidious attempt.

But who, after all, is Frederick Schlegel? He may be a great scholar, but what is his situation that so much weight is to be attached to his opinions? I will give my readers a brief account of him, abridged from the *Encyclopedia Americana*, (edited by a German,) but sufficient to enable them to judge if too much stress is laid upon his opinions. "Frederick Schlegel, (one of the great literary stars of Germany) went over to the Catholic faith, at Colonge, and in the year 1808 repaired to Vienna. In 1809 he received an appointment at the head quarters of the Arch Duke Charles, where he drew up several powerful proclamations. When peace was concluded he again delivered lectures in Vienna on Modern History and the literature of all nations. In 1812 he published the German Museum, and gained the confidence of Prince Metternich by various diplomatic papers, in consequence of which he was appointed Austrian counsellor of legation at the diet in Frankfurt. In 1818 he returned to Vienna, where he lived as SECRETARY OF THE COURT and COUNSELLOR OF LEGATION, and published a view of the *Present Political relations* [of Austria] and his complete works."

In 1828 he delivered his lectures on the Philosophy of History in which his views as I have stated them are fully developed.

This is the man whose opinion on the relation of *Popery* and *Monarch* and of *Protestantism* and *Republicanism*, and of the influence of the United States, have been followed by the action of the Austrians, in the formation of the St. Leopold foundation. *He was part and parcel of the government, he was one of the AUSTRIAN CABINET, the CONFIDENTIAL COUNSELLOR OF PRINCE METTERNICH?*"—N. Y. Observer.

CONNECTICUT COLONIZATION SOCIETY.—The Annual meeting of this Society was held in the Center Church, on Thursday evening, the 21st inst. Chief Justice Williams in the chair. Prayer was offered by Rev. Mr. White, of Virginia. The Report of the Treasurer was read and accepted—from which the contributions to this Society, from our State, appear to have been somewhat less, owing to peculiar circumstances, than they were the year previous. In the absence of the Secretary, Rev. T. H. Gallaudet, a Report, drawn up by Rev. Leonard Bacon, was read. The contributions, in this country, to the cause of Colonization, were greater last year, than during any former year. The A. Colonization Society is now very much relieved from debt.



Rev. Mr. Wilson, a Methodist preacher from Liberia was introduced to the meeting, and made an interesting address. He was formerly a resident of Norfolk, Va., and went out to Liberia, at his own expense, to examine the country for himself. Though originally prejudiced against the Colony and the A. Col. Society, after a residence of 14 months, in Africa, he has returned, to take to that country his wife and children. He regrets that he had not gone ten years ago—and regards ten years of his life as lost. He says the colonists would laugh at you, to propose their return to this country. He represents the moral state of the colony as good—saw not a single citizen of the colony intoxicated, during his residence. In Caldwell and Millsburg they will not receive ardent spirits, and have not, for 12 months. The Sabbath is well observed. The natives are sending their children to school. Mr. W. has baptized and admitted to the church, 17 native born Africans,—several of whom were, in their own language, ‘from the Devil’s Bush.’ He said the condition of the colony, had in his view, been much mis-stated. In conclusion, he repeated that he had never received a cent from any one for his services—lest his brethren should say he was bought to go to Africa and come back.

Able and eloquent addresses were made by Rev. President Fisk of the Wesleyan Seminary, and by Rev. Mr. Gurley, Secretary of the Parent Society—but our time and limits forbid a sketch. A resolution was passed to attempt to raise, in this State, \$3000. in aid of the effort of the A. Col. Society, to raise \$100,000, the present year.—*Conn. Obs.*

#### CONNECTICUT TEMPERANCE SOCIETY.

The annual meeting of this Society was held in the Center Church, in Hartford, on the evening of the 20th inst. President Day, of Yale College, in the chair. After singing, a pertinent prayer was offered by Rev. Mr. Clark of Haddam. The Chairman of the meeting, in a brief address, gave a rapid and perspicuous sketch of the results of past efforts, in this cause—and took a survey of what remains to be done, for completing the work. The fact that this extensive subject is almost exhausted—that almost every topic has been so thoroughly discussed, he remarked, is proof of success. The character of the opposition to be met, future efforts, may be judged of by the degree of light resisted. Those engaged in the use and sale of ardent spirit, know the consequences of what they are doing. The drunkard knows—the moderate drinker, the vender the *moderate* seller, know at what fearful peril they proceed in this path. And yet they go on risking all for the sake of appetite and the love of gain. The address closed by urging the need of direct effort to extend the principles of the Society. There must be activity as well as total abstinence.

The Report of the Directors was then exhibited by Rev. S. H. Riddel, Secretary of the Society,—and parts of it read in the meeting. The interesting statements and facts which it contains, will soon be spread before the public. We only allude to one statement. In ten towns in Litchfield County, in which examination has been made by the agent of the Society, Dr. Beardsley, it appears, if we do not mistake, that two-thirds of the expense of pauperism, resulted from the use of ardent spirits. The other towns in the state would, doubtless, furnish a similar result. The number of members connected with our State Society, is no *x* seventy thousand. Of all our population, manufacturers appear to have been most benefited by the Temperance reformation—as their establishments are now, to a great extent, carried on without the aid of ardent spirits.

A resolution that the members of the Society ought to abstain from the habitual use of intoxicating liquors, was introduced by Dr. Beardsley, and advocated on the ground, that public sentiment calls for such a measure

and that the resolution contains the true principle by which all should regulate their conduct. Reformers must all go ahead of public sentiment—and if this Society would retain the confidence of the community, and exert a good influence, it must advance—or the march of public sentiment would leave it behind. Dr. B. referred, for illustration, to the example of the State Temperance Society of New York, which has found it necessary to adopt a similar measure.

The closing address was by Rev. Mr. Kirk, of Albany. We shall not attempt to report. Those who heard it, will not wish us to mar the eloquence and beauty of his remarks, and his happy allusions, by an imperfect sketch—and to others any sketch we could give, would not convey a just impression. We trust his solemn, animated, bold, but affectionate expostulation with rum-drinkers and rum-sellers, some of whom he took for granted were present, will not be without effect.

The audience was larger than we have witnessed, here, on any similar occasion, and the most profound attention was given throughout the whole exercises. *ib.*

#### HOW TO BE SICK.

1. Be good natured about it. You may have been very unwise, even foolish, in getting sick. But do not now, by fretfulness, render the matter worse.

2. Be prompt in employing the means of cure. *Obsta principiis*, the old Latin would say; which amount nearly to our vulgar proverb, *a stitch in time saves nine*. Many die, who had they applied remedies a day earlier might have lived.

3. Take time to get well. The constitution, invaded by disease, cannot be restored to full vigor and health in a moment. The regaining of its wasted energies must cost some time. Many by disregarding this consideration, get sick again, and not a few die. There is no subject in regard to which, we more appropriately apply the adage, *make haste slowly*, than that of getting well.

4. Resolve to be more careful to keep well in future. No man, surely, should fail to learn wisdom by the things which he suffers.

5. Make a time of sickness a time of solemn reflection on the past. Sickness occasions a break in the current of life. Inquire how that current hitherto has flowed. Inquire after neglected duties. In sickness the soul views things with a more sober eye. Estimates then formed come nearer the truth, than is often under other circumstances, the case.

6. In sickness if you have the prospect of being well again, consider how you may be more useful in future. Were you, when laid on your bed, a Christian? Then have you to pursue afresh with redoubled ardor, your onward course. Were you not a Christian? Then let this be the time of giving all to Christ; consecrate to him your returning strength, and commence living anew and to the glory of his name.

7. In sickness recognize the hand of God.—“Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.” Whatever may have been our own agency, or the agency of our fellow men, the Lord’s hand is he acknowledged in the things which we suffer. Be still before God. “Hear ye the rod and who hath appointed it.” Let sickness be a time of acquainting yourself with God—with his character, his promises, his threatenings, with every thing by which he makes himself known.

8. In sickness bring yourself near to eternity. You are created for eternity. God may have seen you too neglectful of the high interests of that state. Sickness may have been sent as an admonition to awaken you to better views—to a sense of your frailty, and a new course of action. Fail not, therefore, to use a time of sickness for the high purposes of promoting your immortal well being.—*Essex N. Register.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 30, 1835.

## "THE PRICE OF SOULS."

An article, bearing this title, will be found on another page—it is from the New York Evangelist. We hope our readers will not pass it over. It is an important document, and demands the serious attention of every friend to the cause of Missions.

The article contains an error in regard to a matter of fact. The American Board has no right to send missionaries among the Slaves. It is forbidden to do so by its very constitution. Is it not expressly called the "American Board of Commissioners for Foreign Missions"? Does the word "*Foreign*" mean nothing here? It will not be pretended that our Southern Slaves are *foreign* heathen. However degraded they may be, the *American Board*, as such, cannot appropriate its funds to their benefit—and that for the very good reason that they are a part of our own nation. All the individual members of the Board may be Anti-Slavery men—nay immediate Abolitionists, if you please, and devoted to the imprisonment of the black race—but when they come to act as Commissioners for Foreign Missions, they have nothing to do with slaves—they are organized for a specific object—*foreign* missions—and they have no right to turn aside from that object. With as much propriety might the New York Evangelist call on the American Bible Society to send out Missionaries or the American Temperance Society to distribute Bibles, because forsooth, there is great want of Bibles and missionaries.—The missions which have been established among the Indians of this country form no exception to these remarks. It is only to those tribes which have been recognised as distinct *nations* by our government, that the American Board have directed their attention. And we repeat fearless of contradiction, that not without a gross violation of its charter, and a shameful abuse of the public confidence, can *this* Board appropriate its funds to the benefit of the colored population of the United States.

We trust that we are not behind our brethren in a kindly sympathy for the Slaves. We are ready to co-operate heartily in every wise measure for his relief.—We lament that so little has been done in his behalf—but we will not countenance an attempt to direct the funds of our venerable institution from the great object for which it was created.

This attack on the American Board does not surprise us. It is the natural result of the principles and spirit of the men who are engaged in it. We say, *the men who are engaged in it*, not the whole party of immediate abolitionists—for we do not believe that as a party, they are ready to justify the Evangelist in this new crusade. But there are men who are determined to have sway in the benevolent operations of this country, and control the funds of our charitable institutions, so as to bring them to bear with concentrated force on their favorite schemes of improvement. Every society that opposes them, will be attacked, traduced, denounced,—and if possible, crushed. We fear the lapse of a few years,

will furnish too much evidence for any one to doubt it.

The publication of this article was no inadvertency. It was not thrown in to fill a vacant column. This thing was done advisedly. We ask the reader to notice the air of wariness and deliberation pervading the piece. The writer comes upon his subject by a gradual approach. He seems conscious that he is touching a very delicate question—that he is assailing an institution dear to the hearts of many Christians,—but still he advances in the spirit of one who has counted the cost, and is determined to accomplish his purpose, at every hazard. We sincerely hope that he and his condutors have made some mistake in their calculation. We cannot believe that the churches in this land will give their support to such principles and measures. The American Board is too deeply cherished in the hearts of the wise and good; it was founded in too much faith, it has been sustained by too many prayers, to be easily destroyed. Whoever lifts his voice against it, will find, as we confidently believe, that he has brought upon himself the indignation of the American church. We wish therefore, that this attempt to impair the public confidence in the Board, may be distinctly noticed, and receive its merited rebuke. Let the church say *now*, whether she wishes to have the American Board violate its charter, or become a domestic, instead of a foreign missionary society; that is, leave the 600,000,000 of pagans to themselves, and take care of our 2,000,000 of slaves at home. Let the question come before the church *now*, whether she believes that the American Board ought to "dissolve all connection with the Central Board of Foreign Missions," for the States of Virginia and North Carolina, "The southern Board" for South Carolina and Georgia, and the "Branch in Kentucky."—Let the Church say *now*, whether she believes that the American Board, by associating with these Southern Boards, virtually "gives countenance to, and sanctions the enormous oppressions of slavery"—let her say *now*, whether she believes that by receiving contributions from the South, the Board is in fact receiving the "Price of souls"—let her say *now*, whether she believes that such men as Worcester, Evarts, Cornelius, and Wisner, were in concert with the spirit of slavery—that in this respect they were guilty of a "glaring inconsistency, a monstrous absurdity, and downright hypocrisy." Let the Church speak her mind on this subject *now*, and the issue need not be feared. But let the question be delayed, until by influences various and subtle, the public mind shall have been prepared for a revolution in the Board, and it may be too late to prevent the consequences.

It would be an easy task to expose the sophistry by which the writer of this article attempts to sustain himself; but we leave it for the present. We hope our readers will look at it carefully, and ponder it well.

From the New York Evangelist.  
THE PRICE OF SOULS.

Mr. Editor,—In such an age as this, when plans grossedly benevolent are engaging the attention and directing the energies of Christians, it becomes



all to scan attentively the motives which impel them to action. Not that any one should be *less active* in carrying on, to their completion, the holy enterprises to which the Christian churches are awakening.—Nor that any should suffer the chariots of salvation to stand still, through fear that they are driving them onward with improper motives.

But while those engaged in this work of the Lord go on with ever increasing engagedness, does it not well become them to inquire whether they are influenced solely by Christian principle? whether they are moved on in this truly benevolent work, by an unquenchable desire for the conversion of the *whole* world? and whether *the means* they employ are such as meet the approbation of God? Some Christians may be engaged in a just and holy cause, and yet engage in it with unholy or selfish motives. They may also engage in such a cause with right motives, and at the same time employ unsuitable means. Or they may, by the means they employ, give sanction to a system of iniquity that will, for this very reason, more than counteract all the good of their benevolent efforts. Yes, the professed people of God, may, while talking loudly of converting the world to Christ, be lending their influence to *delay* for ages, the world's conversion. By conniving at wickedness, because indulged in by the great, the rich and respectable, and sanctioned by high authority, they may neutralize their own efforts to do good, and in the end, see all their plans of usefulness confounded. And is there no danger that the American Board of C. F. M. will hereafter in part, at least, experience such results? Far be it from me to sound a *false alarm*, or do any thing to hinder the operations of this society. Far be it from me to touch the spring of selfishness so as in the least to dry up the resources of benevolence that have hitherto, under the smiles of heaven, rendered this society eminently prosperous and successful in sending the gospel to heathen nations. No—I would say to all Christians, who have thus been co-workers with God. Increase your efforts and the amount of your contributions, if possible, a hundred fold, and let your prayers for the spread of the gospel, become more ardent, be more frequently offered up, and accompanied with a more unshaken confidence. Yes—let thousands, and tens of thousands of other Christians be raised up, to engage in this holy enterprise; and let them cast in their silver and their gold into the treasury of the American Board, accompanying it with their prayers and efforts. But, while this is doing, I would say, "Take away the stumbling blocks out of the way of my people." Let abuses be reformed.—Do any ask, What stumbling blocks are in the way? and what abuses to be reformed? I answer—There are more than two millions of heathen lying at our doors, in all the darkness of Egyptian night, whose souls are as precious as are those of the heathen nations abroad, who are yet *passed by*, unheeded by the great portion of American Christians, and those who are talking much of the conversion of the whole world. While Bibles and Tracts are greatly multiplied, and sent by thousands to remote heathen nations, and many living teachers are aided to go and preach salvation to the degraded and oppressed in almost every nation under heaven—the despairing cries of more than two millions in our own land are unheeded. It would

seem that American Christians regarded these two millions (as they are regarded by the laws of the slave holding states) as nothing more than *two legged cattle*! Otherwise, how can such astonishing neglect be accounted for? Will any say that American Christians cannot have access to these two millions and more of American heathen, here in the midst of this "land of liberty and asylum of the oppressed?" Shall the American Board, and those who sustain its operations, send their missionaries into every barbarous and savage clime, and expose them to every form of savage cruelty, and to the most affrighting deaths, and at the same time pretend that it will not be safe to send missionaries to the broken hearted, down trodden and benighted slaves in these United States?—They have fallen among thieves, who have robbed them of their property, of their rights, of civil liberty, of their chastity, of their fathers, their mothers, their wives and children; yea, of their intellectual improvement, of their morals and character, of their happiness for time and eternity, and of their rank in the scale of human existence; and have lowered them down in the scale of being, far beneath the rank of cattle and swine; and having done all this and a hundred fold more that is not to be described, they have *left them*, so far as any feelings of sympathy and compassion are concerned, to welter in their blood. And American Christians and ministers too, like the priest and Levite, in the case of the man who fell among thieves, "pass by on the other side," and thus prove, to a demonstration, that they do not regard these degraded ones as their neighbors. Is not here then a stumbling block of mountain height, in the way of the world's conversion? Can American Christians be said to love their neighbor as themselves, if, like the priest and Levite, they continue to pass by those who have been robbed and spoiled; and employ not suitable means to deliver them from their oppressions, and give them access to the revealed word of God? No—their professions of benevolence for the conversion of the whole world, are a glaring inconsistency—a monstrous absurdity—an evidence of downright hypocrisy. But there are greater abominations than this—It is not the *mere neglect* with which American Christians have treated the heathen in our own lands, which constitutes their guilt. They *give countenance to*, and *sanction* the oppressions under which those heathen are groaning. They do this by *their silence* with the exception of a small number. For it is an old and true maxim, that "silence gives consent." I mean silence, so far as any suitable means are concerned, for the relief of the oppressed. They give countenance to all the oppressions and insults and wrongs inflicted on, and offered to the oppressed, by admitting to their fellowship and communion, those guilty of such enormous wickedness—who traffic in the bodies and souls of their fellow men. They give countenance and sanction to such oppressions, by associating with oppressors, and man-stealers, and traffickers in human flesh and human souls, for the avowed purpose of sending the gospel to distant heathen nations! Yes—for sending it to Africa! to mock her in her lamentations, and disconsolate weeping for her children and children's children that have been torn from her by the ruthless hand of American oppression, and here doomed to perpetual servitude. Those who oppress

her children, and rob them of all that renders life worth living for, and withholds from them the "lamp of life," God's own book of holy truth, are associated with benevolent societies, especially the American Board, for sending the gospel to her. But will this bereaved mother be likely to accept of *such beneficence*? Will she not spurn from her presence all such offers of good? Will she not say to those who are guilty of such inconsistency, "Go to my oppressed children and restore to them their liberty, their rights, their character and ruined intellects. Raise them from their deep degradation. Administer to them the consolations you vainly proffer to me; and inspire them with the hopes of that salvation which you have come here to proclaim, and then, when you have repented of your oppressions and hypocrisies, and brought forth fruit meet for repentance, by relieving the oppressed, breaking off their yoke and letting them go free, then I will gladly accept your offered services, and listen to the claims of your religion."

It is indeed true that the American Board have associated with the buyers and sellers of men, women and children, for the professed purpose of sending the gospel to the heathen in foreign lands, while they seem to be indifferent to the claims of those who are thus bought and sold, and held in perpetual bondage. And does not their associating with such, *show clearly* that they give countenance to, and sanction the enormous oppressions? Here then is another stumbling block which lies directly in the way of converting the world. And, until it is removed, or until, the A. B. C. F. M. do what they can to remove it, they need not expect their efforts for sending the gospel to other nations will be greatly successful. Let then the Board dissolve all connection with "The Central Board of Foreign Missions," for the States of Virginia and North Carolina, "the Southern Board for South Carolina and Georgia, and the "Branch in Kentucky," and no longer "trust in horses and chariots from Egypt." Or else let them unite with them to "do away the heavy burdens and let the oppressed go free," before they send any more missionaries to convert the heathen.

But the greatest abominations is yet to be exposed.

The A. B. C. F. M. receive into their treasury, and *knowingly too, the price of souls!* yea, the price of the souls and bodies, and the sweat and toil and misery of many thousands of our oppressed countrymen. "The Central and Southern Boards," extending over the states which are most distinguished for their grievous oppressions, and for the numbers of their victims; where too, slavery has been of the longest continuance, have paid into the treasury of the parent society, more than five thousand dollars within six months of the last year. The great portion of this five thousand, if not *all*, has been the product of slave labor, or of the traffic in slaves, or both. The price of human beings, and "their wages kept back by fraud," is thus cast into the Lord's treasury and sent to save the heathen! to buy Tracts and Bibles, to send to the heathen abroad, while this bread of life is denied to those who have earned this very money! Also, to send teachers and missionaries and printing presses to other nations, while they are denied to those who have been robbed to obtain the

money. Souls are ruined and bartered away here, to save the souls of those in other lands!

But will the Holy One accept such offerings as these? Does he not say, "Who hath required this at your hands? Bring no more vain oblations! they are abomination unto me." "Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed." "For I desire *mercy* and not sacrifice, saith the Lord."

May not the A. B. C. F. M. expect the *frowns* of the Great Head of Missions on their labors, so long as they sanction the grievous oppressions in our land, and think to promote his cause with the gains of such oppression? Does not the agonizing cry of the laborers, whose wages have been kept back by fraud come up into the ears of the Lord of Sabaoth? And will he not hear the cry of the oppressed?

Why else is it that the labors of our missionaries have, for the last year, been so inefficient? Why are so many weak and sickly among them? And why is it that so many have slept the sleep of death? Why have some fallen a sacrifice, as it were, on heathen altars? Why did Munson and Lyman fall by savage violence? Why is it that an Evarts and Cornelius and Wisner have fallen in so quick succession? Is it not because of the worse than heathen abominations of Slavery, as here tolerated by the A. B. C. F. M.?

Surely there is "an accursed thing" in the camp of God's hosts, which greatly weakens their strength, and which, unless soon removed, will paralyze all their energies. God will not go with his army of missionaries unless the accursed thing is searched out and taken away.

But who shall remove the accursed thing? God required the *leaders* of Israel in old time to do it.—And Joshua took the lead in this work of expurgation. He did not say that he had not taken of the accursed thing and therefore had nothing to do with it. No, he took hold in earnest, and thus appeased the wrath of God.

And shall not the leaders of God's spiritual Israel come forward to the work of removing slavery? that accursed thing which is like a gangrene on the vitals of the church? To them it belongs to "cry aloud, to spare not, to lift up their voice like a trumpet, and show the people of God their transgressions."

And now, in the name of my God, I sound the alarm. Let all professing Christians, who are guilty of man-stealing or slaveholding, or of trafficking in the bodies and souls of men, or of living on the gains of oppression, or of appropriating such gains to promote the cause of benevolence, or of receiving them into the Lord's treasury and applying them to the conversion of the world, know assuredly that God will not accept of their services, nor of their ungodly offerings, nor will he hear their prayers, nor prosper their plans for the enlargement of his kingdom, unless they repent, and "do works meet for repentance."

WATCHMAN.

#### COLONIZATION MEETINGS IN NEW YORK.

During the late anniversary week, meetings were held in behalf of the Colonization cause, on three successive evenings. At the second and third meetings, subscriptions and contributions were received amount-

ing in all to \$6,362—"a sum which will secure the IMMEDIATE EMANCIPATION of more than three hundred slaves." The proceedings of the second meeting are re-ported much at length in the last No. of the New York Observer. We copy at present only three of the addresses.

The audience was next addressed by Rev. Mr. Seyes, who had been in Africa as a missionary, and who had brought back with him to this country, one of the fruits of his missionary labors, in the person of a converted African Krooman.

Mr. SEYES, after congratulating himself on the hon-ors as well as pleasure he now enjoyed, went on to state that he had been born and brought up in the midst of West India slavery, (the island of Trinidad,) having viewed the black man as made to be a mere instrument of gratification of his white master; but having become the subject of converting grace, he had been taught a very different creed. After his conversion he began to long for some plan by which the emancipation of the slaves from bondage might be happily accomplished; but could devise none, until about five years since he came to the United States, and learned for the first time the objects and measures of the Colonization Society. Here he discovered the desideratum he had so long sought, and ever since he had been a decided friend to the society. With the fullest acquaintance with slavery its details, and in its worst form, for he had himself for years superintended a West India plantation, he was clear in the conviction that this society was an instrument raised up by God himself to effect the best good of the colored population, and to bless the continent of Africa with the benefits of civilization and christianity. He had been sent out by a branch of Christ's church to teach the unsearchable riches of Christ to the gentiles; and on his way he had stopped at Liberia, which, like the land of Canaan, was a fertile and delightful land.

Mr. S. then went into a description of the actual condition of the colony at Liberia. He had not received his information from disappointed and irritated men, who had been examined and re-examined till they did not know what they said; but he had been on the spot, seen with his own eyes, and conversed with almost every individual in the colony; and the result was a belief, that nothing could shake, that the Colonization cause was the cause of God; and that though it was opposed by some good men, they were in error and deceived. The colonists were contented and happy in proportion to their intelligence and industry. A few, and they were very few, were discontented: but these were persons of indolent habits and not enough knowledge or understanding to appreciate what they enjoyed. This was owing to the want of previous culture. There were very few such people there, and they ought not to be palmed upon the American public as true specimens of the feelings and views of the colonists at Liberia.

Mr. Seyes gave a most decided testimony in favor of the exemplary moral character of the colonists. In the five months he had spent there, in constant intercourse with people of all classes, he had not seen one person in a state of intoxication, nor had he heard one profane word. [Loud and exulting applause.]

He dwelt upon the value of the colony as the door to all the missionary operations for the illumination of that vast but benighted Continent: a nursery from which missionaries would be raised up to make the wilderness rejoice. He avowed his firm persuasion that the Colonization Society was the most genuine Anti-Slavery Society in existence. Other Societies expressed lively sympathy for the slave; but they seemed conversant chiefly with their bodily wants and sufferings; but this Society made the best provision for the good of the mind and soul by removing the colored man beyond

the contaminating example of the white people, and placing him where every passing zephyr whispered in his ear, "Thou art free." Here he had every religious opportunity, and full liberty of conscience in the midst of a moral community.

Mr. S. while having charge of a plantation in Trinidad had witnessed the arrival of successive proclamations under the authority of the British Parliament on the subject of relaxing the system of slavery; and he had had an opportunity of secretly overhearing a conversation between two slaves on the subject of the proclamation which had, according to the order of government, been publicly read to them, with the rest of the slaves on the plantation. It amounted to this:

"I tell you, what all dis amount; it is for make 'em free in de end; but Buddy, what dis here freedom after all? if could take 'em back to Africa, and let 'em live on dare own ground, would be something; but if dey take away care of white massa, and not leave poor nigger foot of ground, nor any ting he call his own, what good do him, eh Buddy?"

He had often thought of the remarks of these poor simple slaves. Neither he nor they had then heard of such a thing as the American Colonization Society.

Mr. Seyes said, that the soil of Liberia contained a mine of exhaustless wealth to the colonists; it was well adapted to the culture of the Sugar Cane. He knew all about the culture of sugar, he had examined the soil of Liberia: and this was his settled opinion. It wanted nothing but cultivation, and it would repay the labor of the agriculturalist ten-fold. He here publicly declared it as his judgment, that if the society would raise and put into the hand of an agent the sum of ten thousand dollars, to be laid out in the culture of sugar, it would clear all expenses, and in five years would nett a profit of \$100,000. He had gone carefully into the calculation, allowing largely for all expenses; and this was the result. This might sound chimerical; but he knew what he was saying. He had long been himself in the business, and in latitudes so near that of Monrovia, as to warrant him to speak with confidence. The lands of the colony contained the means not only of rendering the colonists easy in circumstances, but of enriching them in every thing that could render life desirable.

Mr. S. then adverted to the happy agency of the colony in putting an end to the slave trade. Wherever the society advanced its foot, the slaver fled before it.—[Loud applause.]

Wherever an American emigrant put up a house, the man-stealer fled and never returned. Thousands of slaves were formerly sold where the colony was now situated, but the trade had now disappeared. [Loud and loud bursts of applause.]

From a long and intimate acquaintance with slavery in all its departments, Mr. S. gave it as his advice, that the slave-owner should be approached with gentleness, and treated with candor and kindness. He had no personal interest in the matter. He had devoted himself to the work of a missionary in Africa. He prayed that God's blessing might come upon all who were seeking to benefit the slave, and put an end to the abominations of the slave trade, however they might differ in their views. He concluded by expressing bright anticipations of the future growth and prosperity, wealth and power of the now infant colony, and took his seat amidst the applause of the auditory.

Dr. Skinner, physician and missionary, and recently appointed Governor of the Colony, was then introduced to the auditory by the president.

Dr. SKINNER said, that he considered this as one of the pleasantest evenings of his life. He adverted to his early attachment to the Colonization cause, and went into some general remarks as to its objects and spirit.—He then went on to give his fullest sanction to the statements which had been made by the Rev. Mr. Seyes.—



He admitted that there were a few persons discontented; but they were such as had lost their companions there and had surviving friends in America; and there were a few in needy circumstances from sickness or other causes; but the vast majority of the settlers were perfectly content and happy. A spirit had gone forth among them which promised more attention to agriculture than had heretofore prevailed. So rich was the soil, and so abundant all the means of living, that two hours labor out of the twenty-four would furnish a man with all the comforts of life. The state of society was quite as good as was found in most parts of the United States. In seven months sojourn there, he had not heard a profane word; and though he had seen two or three persons intoxicated, they were far fewer, in proportion to the population, than was common in this country, and fewer than he had ever seen before, in the same length of time, in his life.

After expressing his concurrence in the sentiment that colonization afforded the best ground of hope for the christianization of the African continent, Dr. S. referred to a fact which illustrated its effect in suppressing the slave trade. No sooner was it known to the owner of a slave factory, near Bassa Cove, that the Society had effected the purchase of Port Cresson, (for which they paid \$180,) than his establishment was at once annihilated. The very next day he commenced his removal, observing: "If they have completed that purchase, it is time for me to quit." [Loud applause.]—There was another slavery establishment in the vicinity, but, with \$200, he would pledge himself to dislodge it; and drive the owners off with great ease. He concluded, urging the Society to leave no means untried to diffuse the light of knowledge over dark, benighted Africa; and by expressing his thankfulness to God notwithstanding all his sufferings in Africa, (where he had lost his son and some other member of his family, besides enduring much bodily disease,) that ever he had embarked in the enterprise; and added, that he was willing now, to go back and to lay down his life with joy in the amelioration of the condition of that much injured race.

The Rev. Mr. WILSON, a man of color, an ordained minister of the Methodist church, recently arrived from Liberia, was presented to the audience, and made a short but impressive address. So much had been said, and said truly in regard to the colony, that there was little left for him to add. He had, indeed, not intended to say a word about it; but simply to go back to Virginia, where his family was, and take them out without delay. He had determined to go and see for himself: he had done so, and he must say that the half had not been told him. He had now resolved to go and to tell not only the ladies and gentlemen in Virginia, but his brethren also, (here President Duer said, "Sir, we are all your brethren") what was the truth of the case; and while the Societies were boxing each other across the table, he should gather up his family and go back as soon as possible.—He should be sorry, indeed, if any thing should interrupt or injure so good a work as the Society were engaged in. There was a cry of the natives of Africa around Liberia for the good news of the gospel. He had himself received the message from some of them—"Come to our town and bring God's palaver to us also." Native from the interior, learning that he was in the habit of praying in his family, had come to his house and asked him to pray for them. He trusted that light would yet go forth from that despised colony and cover all the heathen lands in Africa. If God would honor so feeble a worm as he was for such a work, his delight should be to go back and preach the gospel of Jesus Christ not only to the colonists, but as far in the interior as God should lead him. And in regard to the Society, he was inclined to say to its enemies, as Gamaliel said to the Pharisees, "Refrain from these men and let them alone:

for if this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." [Loud applause.]

Mr. CRESSON observed that he had intended to have said something in relation to the infant colony at Bassa; but that subject was now gone by. Yet the subject was so inviting that he could scarce refrain from touching upon it. By the Margaret Mercer and the Ninus, the gratifying intelligence had been received, that the 136 emancipated slaves who had gone out last autumn, had safely arrived, with the loss of only three persons, two by drowning; and another by the effects of cold. And without a shot being fired, without the employment of one drop of liquor, and without the occurrence of any deed or word of violence, but on the contrary, in perfect love and harmony, the land for a colony at Bassa Cove had been purchased from the native chiefs. He alluded to the slanders which had been cast upon his character abroad, and to the refutation which they had received in the successful issue of this undertaking. Their British friends would be delighted to know that, instead of extending and multiplying the miseries of slavery, the colony had already been the means of destroying a factory where, in October last, there not less than 500 slaves.

#### RUM CASKS IN MOURNING.

It is said, that one of the grog shop keepers in the city, has invested in sable weeds, his rum puncheons, and demijons and flagons; in token of the calamity which the operation of the law prohibiting the sale of Ardent Spirits to slaves, &c. has effected. No one can doubt but that he takes the misfortune sadly to heart. The grave-digger is cheerful and buoyant when pestilence prevails, and heaves the sigh only in times of general health. "Othello's occupation's gone," is a motto that none can wish to inscribe upon their own pursuits. And it is no wonder that grog-shop keepers who fattened upon the spoils of the community in the traffic referred to, are deeply affected, now that the strong arm of the law has barred up the principal avenue through which their gains have accrued. We have heard of wreckers that were sadly disappointed when ships that were approaching the perilous reef, escaped the catastrophe which threatened them,—and we have also heard of wreckers that kindled false lights upon the beach to decoy the night and tempest-driven bark upon the breakers, where they must inevitably be stranded and lost—And for what? We need not say for what. And the same principle applies to every occupation, and every pursuit by which men attempt to enrich themselves by pandering to the vices of others. The Grog-Shop is a decoy which has ruined many a master and many a slave—is a false light upon the beach often kindled by the cupidity of unprincipled wreckers, who care not what calamities they inflict upon the community, provided their own selfish purposes are answered—And we look upon every restriction under which they are placed as having a favorable bearing upon the general welfare. We cannot, therefore, sympathize in the sadness which has clothed in mourning one of the greatest nuisances with which a people has ever been cursed.

Charleston Obs.

#### Obituary.

"Man giveth up the ghost, and where is he?"

##### DIED.

In this, on the 20th inst. Mrs. Henrietta, wife of Mr. John E. Lovell, aged 25.

In this city, on the 21st inst. Miss Harriet Fitch, aged 28.

In this city, on the 19th inst., Mrs. Sarah Fowler, aged 90 years.

## Poetry.

"Oliver Cromwell is said, on the recital of the following, to have been seized with great terror and agitation of mind."

The glories of our mortal state,  
Are shadows, not substantial things;  
There is no armour against fate;  
Death lays his icy hand on kings:  
Scepter and crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.  
Some men with swords may reap the field,  
And plant fresh laurels where they kill;  
But their strong nerves at last must yield;  
They tame but one another still:  
Early or late,  
They stoop to fate,  
And must give up their murmuring breath,  
When they, pale captives, creep to death.  
The garlands wither on your brow;  
Then boast no more your mighty deeds;  
Upon death's purple altar now,  
See, where the victor victim bleeds:  
Your heads must come  
To the cold tomb.—  
Only the actions of the just  
Smell sweet, and blossom in the dust. J. SHIRLEY.

"The servant of the Lord must not strive." Some two or three years ago, party spirit ran high in Florida. Near a certain town, not a hundred miles from Tallahassee, lived a lawyer, a warm political partisan—a fighting character. During a protracted meeting in his neighborhood he was awakened, and numbered among the converts. A few days after, at table, in the house of a friend, he was asked by a clergyman present, to give some account of his conversion. He replied; "Last Saturday morning, I put my dagger into my bosom, and went to —, fully resolved that if any man insulted me, I would stab him to the heart. On returning home I attended preaching. It pleased God, that night, to show me what a sinner I was; at such a time, I found peace in believing, and now I indulge an humble hope that I am a child of God." "Mr. M." said the clergyman, looking him in the face, "Mr. M. what have you done with the dagger of which you spoke? Have you given it away yet?"—"No," returned he, "I am waiting until I come to deep water. I shall drop it there and my pistol shall go along with it!" Blessed be God for that religion which can thus soften down the rough points of the human character! Which can thus convert the lion into the lamb; the vulture into a dove.

About the same time there was also high political excitement in South Carolina. Parties were arrayed against each other—and many persons went armed. I recollect well the cases of three gentlemen, who

lived not far from each other, and who were brought to bow at the feet of the Redeemer about the same time. Two were lawyers, and the third a rich planter. In giving an account of what the Lord had done for them, one remarked—"I had a quarrel with a certain gentleman, and had made up my mind, that the first time I should see him I would spit in his face!—but oh! sir, as soon as it pleased God to reveal his love in my heart—the first thing I did was to pray for that man, and meeting him a few days afterwards, I went up to him, and gave both hands, in token of cordial reconciliation." Another said, "I was about sending to Charleston for a brace of pistols, I thought I should have occasion for them; but now," added he: "I would be willing to kiss the dust upon the feet of the Union men if they would come to Christ!" The third gentleman remarked—"sir you don't know the state of political excitement among us here. Why, sir, I felt myself, as if I could just seize my gun, and go out to the road and shoot down my own brother, if he belonged to the other party. Now I can take them all in my arms and say, God bless every one of them!" What a blessed religion ours is.—*Western Luminary.*

## SECTARIAN BIBLE SOCIETY.

President Fisk, of the Wesleyan University at Middletown Conn., in his truly eloquent address before the Bible Society, declared his conviction that such a thing as a Sectarian Bible Society ought never to be heard of; and while we were yet wondering to know how this opinion could be consistently held by one who holds so prominent station in that church, he added, "I belong to the only sect in this country which has a denominational Bible Society; but, Sir, I always opposed it, I always voted against it, I never have, and I never will give my sanction to such a measure," or to that effect.

*Christian Mirror.*

## INSTALLATION.

We are informed that the installation of the Rev. Lester A. Sawyer, as pastor of the United church and society in this city, is expected to take place on Wednesday of next week,—an ecclesiastical council having been invited to meet for that purpose on Tuesday.

## NOTICE.

The Annual Meeting of the Milford Vicinity Sabbath School Union will be held at North Milford, Orange, on Wednesday, the 10th of June next; should the weather be unfavorable on Wednesday, the meeting will be held on Thursday. Several addresses may be expected on the occasion. The Superintendents, Teachers, and children, are desired to assemble at the meeting-house punctually, at 1 o'clock, P. M. The Superintendents are requested to forward their returns for the past year, to the Secretary of the Union, by Friday of the ensuing week, that he may have time to prepare his report.

GEORGE MANN, Sec. of the Union.

Milford, May 28, 1835.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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